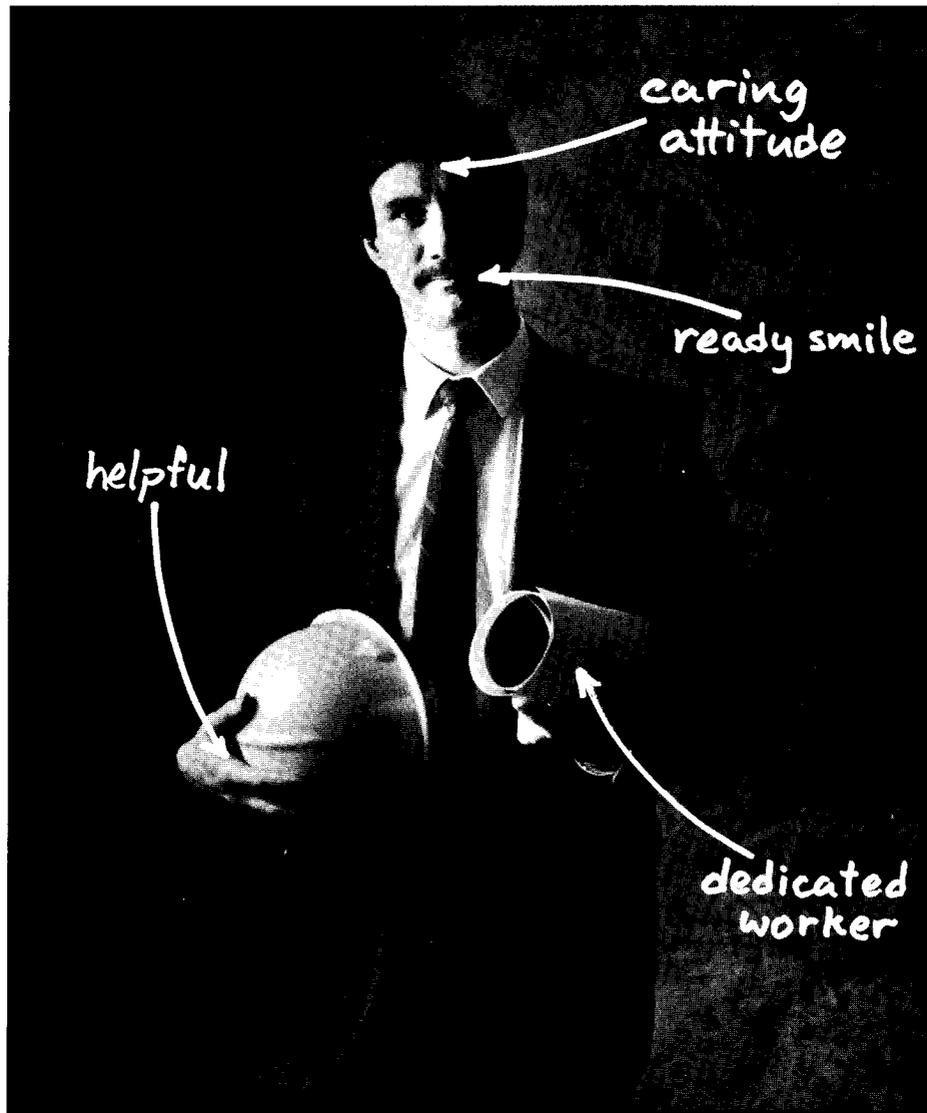


ADVENTIST REVIEW

Weekly News and Inspiration for Seventh-day Adventists

February 11, 1988

Silent Witness



Actions still speak louder than words.

Listen to the Children

I just read the article "My Book for Kids With Cansur" (Dec. 3). What a neat story! I am going to ask my 14-year-old and 12-year-old to read it.

May I make a suggestion? I think it would be great to include in the *Adventist Review* on a regular basis a section written by kids just for kids. It would tell kids that they are important to the church. And it would also be a great way to get kids into reading the *Review*.

ROD BIEBER
Chadron, Nebraska

Children's Corner occasionally does this already. But we plan to give our junior readers a greater voice in that column. Kids, look for an announcement soon!—Editors.

Osteoporosis

I am a victim of osteoporosis ("Tracking Down the Bone Robber," Dec. 10). It is indeed a silent stealer, and having been over the road, I would suggest that if a woman finds she is more tired at the end of the day than she used to be, don't just blame aging—it could well be that the bones are getting thinner. Keep alert as to posture, if you are beginning to hump over. If you note these signs, get to a doctor who specializes; all doctors are not qualified to treat this disease.

Each year 40,000 die from the result of fractures, while another 40,000 go into wheelchairs or are bedfast. Why bring this upon ourselves when, with a little patience, we can treat the condition?

WANDA R. KRONE
Swoope, Virginia

Speaking Up

Should the church have been silent on the slavery issue in the nineteenth century, even if a principled public stand had angered many Americans? When Blacks later were denied the right to vote and denied equal access to public schools and public accommodations, should the church have remained mute? Should any Christian church have

turned a blind eye and a deaf ear when Hitler was carrying out the horrors of the Holocaust?

Since the church actively defends the religious rights of Seventh-day Adventists when these are impaired, should it not be equally zealous on behalf of the rights of other religious groups at home and abroad when those rights are infringed upon? How can we love our neighbor as ourselves if we speak out only against injustices involving SDAs?

The church has long been active on the temperance front, and rightly so. Should it be passive on political questions like raising the drinking age to 21? On the banning of cigarette or liquor ads? I do not believe so, even though these concern controversial aspects of public policy.

However, the church should abstain from political involvement with candidates and parties, and it should not take sides when civil war pits military resistance movements against established governments.

REO M. CHRISTENSON
West Carrollton, Ohio

Silence is golden, but sometimes yellow! While I agree with Gary Ross ("Concerned and Silent," Dec. 24) that it is best for our church to remain silent on these political matters, I would hope that the individual members will speak up and out to our elected officials. How else will our representatives know our positions and concerns?

DAVID SWINYAR
Altamonte Springs, Florida

Week of Prayer (cont.)

I also have noticed that the Week of Prayer (Letters, Dec. 31) is not mentioned in some of our churches. One year I extended an invitation for others to come to our house on Friday night to share the reading. No one came.

Many years ago we met in different homes and read the articles together. We were also encouraged to give a sacrificial offering on the last

Sabbath. I hope that this year will be different, and all our churches will take advantage of the Week of Prayer readings and, in close fellowship, be much in prayer for our worldwide work.

DOLORES DURHAM
Kinston, North Carolina

In our church of more than 500 members we do not have the Week of Prayer readings. So I sent to the General Conference and received the cassette tapes by those who wrote the readings. I gave them in my home after inviting neighbors and friends. I had up to 18 attend, including one nonmember, who drove 20 miles to come and was later baptized.

CHET EASTHAM
Caldwell, Idaho

First Radio Lessons

"A Stepmother in Israel" (Dec. 17) mentions that Fordyce Detamore was "the first to offer Bible correspondence courses to [radio] listeners." However, 10 years before this W. A. Westworth, at our own radio station at Berrien Springs, Michigan, developed a series of Bible study lessons for different types of listeners. He had a bank of stenographers working in a room in the station complex on the third floor of the administration building. These women worked full- or part-time in sending out lessons, correcting answers, and sending the names and addresses of those who were interested to the pastors of the local churches.

Station WEMC in those days was one of the first religious stations and had a power of 5,000 watts, which made it one of the few strong stations at that time. I was the RF operator (and later engineer) from 1924 until the station was sold the summer of 1931. John Earl Fetzer was the guiding spirit and the inspiration, as well as the man with the engineering expertise that developed this station.

C. FRED CLARKE
Camarillo, California

ADVENTIST REVIEW

February 11, 1988

General paper of the
Seventh-day Adventist Church

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COMING NEXT WEEK



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■ "An Interfaith Communion," by Kendra Haloviak. After ringing in 1988 with 19,000

other Christian young people, an Adventist college student reflects on the commitment and enthusiasm she witnessed.

■ "Do Adventists Believe in Celibacy?" A single church member considers a legitimate question.



THE BLACK PIONEER

When we think about Adventist history, names such as Ellen G. White, James White, Joseph Bates, Uriah Smith, J.N. Andrews, and John N. Loughborough usually jog our memory. However, in addition to these stalwarts, several unheralded soldiers took the Advent message over the highways and byways of North America. Such is the case of Charles Marshall Kinney—the first Black ordained as a minister by the Seventh-day Adventist Church.

Kinney's ministry is sketched in two separate works, *We Have Tomorrow*, by Louis B. Reynolds (Review and Herald, 1984), and *C. M. Kinney—Founder of Black Adventism*, by Ron Graybill (Review and Herald, 1977).

Born a slave in Richmond, Virginia, in 1855, Kinney moved west when he was 11 years old, after the Civil War.

After several stops along the way, Kinney reached Reno, Nevada, a cattle-raising area, and found various small jobs. In 1878 he attended evangelistic meetings conducted by Loughborough. Before the meetings were over, he heard Ellen G. White preach. Subsequently Kinney became one of seven charter members, as well as the only Black, at the newly established Reno, Nevada, church.

Soon after Kinney's baptism he became secretary of the Nevada Tract and Missionary Society, which was established by the local church to foster missionary activities among the local churches. During that period he arranged for complete collections of Adventist books and periodicals to be placed in the public library of Reno and in the Reno Temperance Reform Club. He also

sent literature to his friends and loved ones back in Richmond. From these efforts, it is believed, some of the earliest Black converts in Richmond joined the Adventist Church.

In 1883 officials in the California Conference entered into an agreement with the Reno members to send Kinney to the newly established Healdsburg College (now Pacific Union College). After completing his studies in 1885, Kinney began spreading the Advent message among



Charles Marshall Kinney

Blacks in Topeka and Emporia, Kansas. He worked as a literature evangelist and Bible worker. By mid-October Kinney had canvassed a third of the houses. Between October 1885 and May 1886 he logged 648 visits and distributed 16,525 tracts.

The door-to-door approach became a key part of Kinney's ministry. Usually he spent his mornings canvassing—selling *Marvel of Nations*, by Uriah Smith. In the afternoon he gave Bible studies. In addition to this routine he conducted evangelistic meetings. Though progress was slow, Kinney won approxi-

mately two dozen converts.

From Kansas Kinney went to St. Louis. There he built interest in the Advent message among Black people despite the considerable racial discrimination he faced in the local church.

Next Kinney went to Louisville, Kentucky, to work at the second Black Adventist church. This church was started by A. Barry, a former Baptist minister. In Louisville Kinney matured as a pastor and evangelist, and in 1889 he was ordained by Robert M. Kilgore, leader of the Southern District, at the Tennessee camp meeting in Nashville.

Unfortunately, even this high point was marred by an atmosphere of racial prejudice. Attendance at the camp meeting was meager, and attempts were made to segregate Kinney and his members from the rest of the audience, Reynolds says. In response to the segregation proposal, Kinney suggested the formation of separate Black conferences (Black conferences began forming in 1944).

Segregation Proposal

Subsequent reactions to this incident, and the need for a definitive policy on race relations, led to a resolution by the General Conference Committee to establish a policy of segregated churches. In her famous speech "Our Duty to the Colored People" Ellen G. White vigorously opposed the arrangement at the 1891 General Conference session.

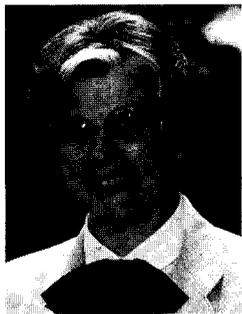
Meanwhile, Kinney's mandate was to minister among his own people. He worked directly under the General Conference president. Being a meticulous record keeper, Kinney often wrote of his labors in the *Review and Herald*. His reports provide a vivid trail of his ministry.

In June 1891 Kinney organized the third Black Seventh-day Adventist church, at Bowling Green, Kentucky. A year later, after nine months of work in New Orleans, Louisiana, he organized the fourth Black SDA church there. Two years later (1894) Kinney organized the fifth Black SDA church in Nashville, Tennessee.

During the 1891 General Conference session Kinny urged church leaders to invest more resources into the Black work. He called for a White laborer to spend his whole time nurturing and educating Blacks. Edson White answered that call in 1894.

Kinny continued in ministry until 1911, when he retired because of his wife's illness. Before his death, in 1951, Kinny saw the number of Black Adventists grow from just a few hundred to more than 22,000.

CARLOS MEDLEY



NOT JUST FOR FRIENDS

Valentine's Day, as I said last year in my first editorial, is a good time to celebrate love. But right from the title I argued that it was "not just for lovers."

Some of the best love we ever experience has little to do with romance and a great deal to do with coping. Isn't it a friend's love that sustains us when a romance fades, a lover is false, or a marriage fails?

But a good friend is much more than an insurance policy for our romantic mishaps. A good friend is a sibling, a resonating soul—one who knocks on the door of our routine and reserve and says, "Come on out and play!"

Such a friend also hears us when we seesaw between hurt and hope. But along with soothing and healing us, a friend encourages, even *prods* us. A good friend will make us grow. Valentine's Day may provide a time to celebrate such durable, weather-proof love.

Now let me expand my case (like a good friend) by prodding you: Valentine's Day is not just for friends.

"Let's Get Together . . ."

I don't remember when I first met Bob's friends. They were not Adventists and, so far as I know, not particularly religious. But I'll never

forget the *second* meeting. It began with a telephone call and a nearly strange voice saying, "Lots of times we meet people and say, 'Let's get together sometime,' but we never do. Well, let's do it for dinner next Sunday."

They remembered that I was vegetarian. And they remembered that I like classical music. When Bob and I found their tiny, downtown

In extending friendship we enter a sacred adventure.

apartment in that afternoon of gray rain, they greeted us warmly. Right in the doorway I was overwhelmed with the soaring sound of Pachelbel's *Canon* and the fragrance of an exquisite soufflé.

Unlike the fairly frantic scenes I've witnessed in my own and others' Sabbath kitchens, Bob's friends approached dinner with a luxury of time. In deference to us, everyone sipped nonalcoholic spar-

ling grape juice. We talked. We asked about each other's jobs and families. I watched the construction of a gourmet spinach salad, which I have imitated ever since to rave reviews. And if the music—which poured thunderously out of the stereo speakers—moved us to pretend that we were conducting the orchestra, we did so, with a flourish.

Unfortunately, I never took the same step Bob's friends did. Their evening of hospitality shines like a gem in my memory, but it was our last meeting. How true the words: " 'Let's get together sometime,' but we never do."

Although it has its roots in the story of a man's martyrdom for Christ in A.D. 269, one suspects that Valentine's Day exists now to help those who make cards and chocolate to sell them.

Should February 14 belong only to those who love profit?

For some of us who indulge in meaningless social conventions like " 'Let's get together sometime,'" could it be the right time to actually *do* it?

Time to Initiate

Valentine's is not just for remembering friends, but for making new ones; a time not only to celebrate but to initiate. For in extending friendship, we enter the possibility of a sacred adventure.

An adventure because friendship is never a sure thing; our initiative may be rebuffed or our trust betrayed. But when friendship happens, it can change our lives.

And something sacred if we offer a genuine, unselfish part of ourselves to another. Whenever we risk ourselves in this way, we participate in God's own work.

For God comes to us without earthquake, wind, or fire. He comes without demands, risking our refusal. What He always offers us is a genuine, unselfish part of Himself and the kind of friendship that can change our lives.

KIT WATTS



Loma Linda University Board "Ayes" Unification

After an 11-hour marathon session filled with discussion, dialogue, and spirited debate, the Loma Linda University board of trustees voted to unify all university activities at its Loma Linda site and to close the La Sierra campus. The vote, which came at 10:00 p.m. January 11, was 23 to 14 with one abstention.

Under the approved resolution the university would move all liberal arts programs from the 66-year-old campus in Riverside, California, if five stipulations are met:

- Income from the sale or development of the Riverside site must be used to underwrite and strengthen entities currently operating at the La Sierra campus, such as the College of Arts and Sciences, School of Business and Management, School of Education, School of Religion, and Graduate School.

- Assets from the sale or development of the land at La Sierra must not be used to subsidize the Loma Linda University School of Medicine.

- The university must expand remedial programs and continue open enrollment.

- Unification must be subject to board approval of a viable financial and land-use plan.

- Subsequent to such approval, the entire unification plan will be submitted to a university constituency meeting for ratification.

It is doubtful that any unification actions will be taken for at least one year. Board members must now develop an acceptable financial and land-use plan. The



Norman Woods



Thomas Mostert



Dale McCune

land planning committee will be working with land planning consultants Gruen and Associates, of Los Angeles, and is expected to give a preliminary report at the board's May meeting.

The planning committee will face several tough questions, such as: Should La Sierra's 485-acre campus be

sold, leased, or developed? Should portions be kept for other uses?

The committee will have to determine the best use for the university's 1,000-acre parcel of land near Banning and Beaumont, California.

Last month's vote reaffirmed a board decision voted one year ago. However, in making a report to the General Conference Committee's annual Spring Meeting on April 1, 1987, LLU president Norman Woods suggested delay in consolidation efforts to gather additional research and involve more church leaders, faculty, alumni, and students in the research process.

Unification Advantages

At the board's summer meeting, a strategic planning committee was appointed with Dr. Gordon Madgwick, executive secretary of the North American Division Board of Higher Education, as chairman. The recommendation for unification came from that committee after three months of study.

In its report to the board the committee cited the following advantages of unification:

- Strengthening of academic programs by integrating liberal arts throughout the professional school curricula currently at the Loma Linda campus, providing more potential for multidisciplinary research, and increasing interaction between undergraduate and graduate faculty.

- Enhancement of campus atmosphere with new residence halls, science laboratories, classroom buildings, and recreation facilities.

- Establishment of a long-term undergraduate endowment of at least \$24 million.

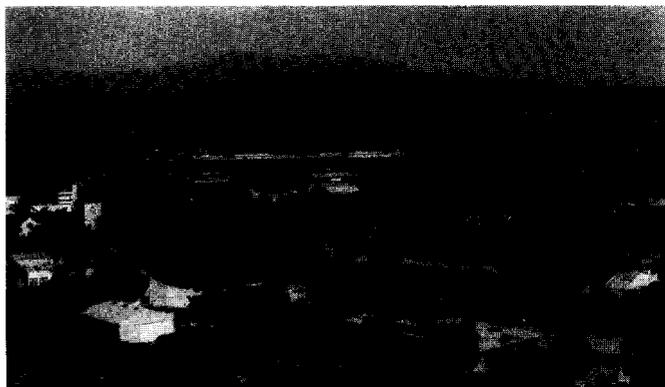
- Improvement of the university's marketing image.

Several board members gave major speeches in favor of the unification along with Woods, says W. Augustus Cheatham, vice president of the Loma Linda University Public Relations Department.

"Woods made it clear that the university needed direction from the board in order to plan a course of action adequately. He didn't want to leave the issue hanging for another five months [until the next board meeting]," Cheatham said.

As an alternative to the university's strategic planning committee report, Thomas Mostert, Pacific Union

La Sierra campus



Conference president, presented a recommendation from his union's strategic planning committee. Under the Pacific Union proposal, the La Sierra campus would remain open, but approximately 330 acres of non-campus land would be developed. This would leave 220 acres for campus use.

Mostert's report outlined several advantages that could be achieved by maintaining two campuses. He indicated that there is still work to be done to find the best solution for all.

Earlier projections had shown an annual cost saving of approximately \$2 million after unification.

In moving toward unification, many board members believe that proceeds from the disposition of any property should be invested and not spent for capital improvements.

After the board's vote, Dale McCune, provost for the La Sierra campus and the only university officer who spoke against consolidation, vowed to support the board's decision. He later reported that all of the administrative officers on the La Sierra Campus also vowed to carry out the will of the board.

Even though the 11-hour meeting had generated some tense moments and lively discussion, many board members expressed a need for the board to pull together. This led to a resolution of the board that each member should put forth his or her best efforts to explain the advantages of consolidation to all with whom they come in contact.

NORTH AMERICA

Oregon Launches New Outreach Program. On February 1, the Oregon Conference kicked off one of the most ambitious evangelistic efforts ever held in the North American Division.

The program, entitled 2,000 Homes of Hope, calls for 2,000 Revelation seminars to be held exclusively in private homes, says Jay Prall, conference communication director. The seminars feature *A Window on Revelation*, newly developed study guides that were written especially for small group meetings.

OC Research Presented to Biology Group. A biochemical research project, performed by students at Oakwood College, was recently presented to the American Societies for Experimental Biology, says Michael Hubbard, college spokesperson.

The research, conducted under the supervision of Ephraim Gwebu, a biochemist in the college's chemistry department, demonstrated the effect that dichlorodiphenyl-trichloroethane (DDT), an insecticide, has on human blood cells.

The experiments showed that DDT significantly impaired the blood-clotting function of the cells, Hubbard said. The research is slated to be published in the Alabama Academy of Science journal.

Message Gets a New Assistant Editor. Patricia Humphrey, a former television host at Three Angels Broadcasting Network (3ABN) in southern Illinois, became assistant editor at *Message* magazine on January 4.

In addition to her work at 3ABN, Humphrey carries a strong background in English and has served as editor of a small publication.

FOR YOUR INFORMATION

Winner Prints Special VBS Edition. A special edition of *The Winner* is now available for use in Vacation Bible Schools (VBS) this summer. Produced at the request of the North American Division, it is designed as a handout for follow-up purposes, reports Barbara Wetherell, *The Winner* editor.

Many conferences are encouraging their local churches to give free one-year subscriptions to VBS students in order to keep in contact with them after the Bible school is over. The special edition can also be used as a promotional tool for VBS.

To order *The Winner*, call the General Conference Health and Temperance Department at 1-800-548-8700.

ALSO IN THE NEWS

NBC to Air Special Program on the Homeless. "No Place Like Home," a special television production of the National Council of Churches (NCC) that spotlights the plight of homeless people in America, will air on Sunday, February 28, at 1:00 p.m. (EST).



In addition to featuring interviews with homeless people, the program will also show Christian efforts to address the problem of homelessness.

"I hope that each Seventh-day Adventist watches this program," says Victor Cooper, General Conference associate communication director, who worked with the NCC broadcast commission in developing it.

CHURCH CALENDAR

- Feb. 13** Adventist Television Ministries Offering
- Feb. 20** Church Budget Offering
- Feb. 20** Christian Home and Family Altar Week begins
- Feb. 27** *Listen* Magazine Emphasis
- Mar. 5** Personal Ministries Day
- Mar. 12** Adventist World Radio Offering
- Mar. 19** Adventist Youth Week of Prayer begins
- Mar. 26** Sabbath School Community Guest Day



Getting the families of twelve people together means family reunions are rare. This photo was taken nearly fifteen years ago at a family wedding: (left to right) Dave, Elsie, William, Mary, Gordon, Jean, John, Dorothy, Peter, Donna, Tim, Nancy.

COMMITMENT TIMES TWELVE

**After a double tragedy 12 children
prayed together and stayed together.**

BY LUAN MILLER

A family of 12 is practically a news story in its own right in these days of 2.1 children per family. But there's more to this story than sheer volume.

These 12—Dave, Elsie, William, Mary, Gordon, John, Peter, Jean, Dorothy, Donna, Tim, and Nancy—have all served the church in various capacities. Gordon is treasurer for the Ontario, Canada, Conference; Dave is treasurer for the Adventist University of Central

Africa in Rwanda. Some are teachers, some nurses, pastors. Half have served as overseas missionaries.

With the disturbing decline of church membership among young people from Adventist families, how have members of *this* family continued to grow in their dedication to God?

This is the story of 12 children who, when left suddenly on their own, made a lifetime commitment—to each other and to their church.

During the 1940s and early 1950s James and Margaret Gay (most of the children changed their name to Gray several years ago) and their young brood often found themselves living in areas of Canada where there were no other Adventists.

"For many years, when I was growing up, we would be the only Adventist family around," says Dave, eldest of the 12. "We got used to being different and having to explain our religion. Mother was very devoted to the church. We moved to

Oshawa in the late 1950s to be near the academy and Kingsway College."

Double Tragedy

When their mother passed away during surgery in 1959, the family pulled together. For six months Dave and his wife, Phyllis, stayed in the family home. Then the eldest daughter, Elsie, and her husband, Art, moved to Oshawa to live with her father and help raise the younger children while Dave and Phyllis went to Andrews University.

Tragedy struck again. Within a year their father was killed suddenly in an auto accident. The 12 children, now left on their own, ranged in age from 4 to 24. All were in school except Nancy, the youngest. Many of the older ones were away at boarding school or college, as Dave was when he learned of his father's death.

"After the funeral we had a little family council and decided that we should stay together. We had the opportunity of adopting out our youngest brother, Tim. We felt that although he would be better off financially—the family that wanted him were well off—we wanted to keep this family together," says Dave.

"There were church members and others who advised us to let the younger children be adopted," said Elsie, "but that was never even an



Presently living in Alberta, Canada, are (left to right) Nancy Ross, Donna Jeffery, and Dorothy Hayward.

option in our thinking."

The decision to keep the family a cohesive unit became top priority for these two eldest children. After graduating from Andrews University, Dave and his wife took Dorothy,



Dave, eldest of the twelve, and his wife, Phyllis, are currently serving overseas at the University of Central Africa in Rwanda.

Donna, and Tim into their home, raising them with their own sons. When the two girls reached academy age, they returned to Oshawa to live with Elsie and her husband. Then Gordon, the fifth eldest, married in 1964; he and his wife took the two youngest, Tim and Nancy, until they were old enough to go to boarding school.

"Later, Phyllis and I moved back to Oshawa, too," Dave said, filling out

Although people advised us to adopt out the younger children, we never considered it an option."

the story. "Five of the kids lived with us while they went to academy." He laughs, remembering the household congestion. "With our two sons and a niece of Phyllis's I think there were 10 of us. All the kids worked their way through school, paying their own tuition. We just provided room and board." Commitment to a home.

Elsie added, "It was an unwritten but unquestioned rule that when a child reached ninth grade he would go to the church academy in Oshawa."

Dorothy, number nine in the family, and now married to Bruce

Hayward, who is a pastor in Edmonton, remembers it that way too.

"I knew when I went away to school that I would have to work. We didn't have much money, but the Lord multiplied our meager means. I worked all through college, cleaning the girls' dorm, and later at the college press. All of us had a goal to prepare ourselves to serve the Adventist Church."

Elsie recalls, "Things were pretty hard for a while, but maybe that's what helped us stick together. We knew it was vital to help each other."

Tim, now a pastor in McBride, British Columbia, adds, "Being at the younger end of the family, I was very much influenced by my older brothers and sisters."

"We are a close family," says Dorothy. "We have a common bond—to see our parents in heaven. I hope I can impress my kids to have the same goal, not just to see my folks, but because of their own love for God." Commitment to the family.

"Although I was only 6 or 7 when Mom died, I have an image of her being totally dedicated to the church," says Tim.

"We've never thought about being anything but Adventists," states Dorothy. "Our family has always been involved in the church. Six of us have served in overseas missions." Commitment to the church.

Centerpiece

How did 12 children make themselves a home and keep themselves a family despite the devastating loss of their parents? And how have all

12 not only kept their link to the church but made it the centerpiece of their commitment?

"There are so many factors and no guarantees," Dorothy suggests. "I just praise God that we're all alive and well and able to serve God and the church."

"In our family, religion played a strong role," concludes Dave. "We made a lifetime commitment to the church and never doubted that commitment. It's rather like a marriage. You get married realizing that you're making a lifetime choice."

The deep current of commitment that issued from a godly set of parents not only drew their 12 children together but seems to be flowing into the next generation.

"There are about 27 of us grandchildren, give or take one or two. It seems to change almost every day," laughs Bryan, age 25, who is third oldest among them. As a teenager, he went with his parents, Dave and Phyllis, as missionaries to Pakistan. "It's an opportunity I hope I can give my own kids someday," he says of the experience. Now, with training in graphic design, Bryan designs the *Adventist Review*.

His older brother is chief resident at Hinsdale Hospital; one cousin has studied theology; another is taking nursing and still another is majoring in French, enrolled at our Adventist college in Collonges, France.

Commitment times 12 just may, under God's blessing, extend into the third and fourth generations. □



Elsie and her husband, Art, now a pastor in South Dakota, cared for many of the younger children after her parents died.



Gordon and his wife Inge live in Ontario where he is treasurer of the Ontario conference. They also served several years in Haiti and Zaire.



Luan Miller is a free lance writer living in Nampa, Idaho.

God has promised to bring among His people a revival of true godliness accompanied by the power of the latter rain—the outpouring of the Holy Spirit.

When reviewing the special messages the Adventist Church has received concerning this experience, one is impressed with the urgency with which Ellen White speaks of our need for this power. She calls a revival of true godliness our greatest and most urgent need, and underlines the urgency: “To seek this should be our first work. There must be earnest effort to obtain the blessing of the Lord.”¹

The importance of sincere effort on the part of God’s people in preparing for the latter rain has been made clear in the counsel given to us. The next article in this series will present the conditions for reception of the latter rain. First, however, we must understand our urgent need of receiving the power God has promised and the role of prayer in seeking this gift.

Our Urgent Need

The urgency of the latter rain experience was not only felt by Ellen White, God’s messenger, but God Himself conveyed it to her. He knows far better than we that our commission to evangelize the world will find fulfillment only through His power.

“Had Adventists, after the great disappointment in 1844, held fast their faith and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been com-



IMAGE BANK

the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.’ By giving the gospel to the world it is in our power to hasten our Lord’s return. We are not only to look for but to hasten the coming of the day of God.”⁴ But to do the work of global evangelism, so all may hear the gospel and the harvest may be prepared for reaping, requires the latter rain. This provides the reason for the urgency felt by Ellen

White, the reason she has tried to awaken us to this urgency.

In 1892 she wrote, “The descent of the Holy Spirit upon the church is looked forward to, as in the future; but it is the privilege of

the church to have it now. Seek for it, pray for it, believe for it. We must have it, and heaven is waiting to bestow it.”⁵ We may receive the power of the Spirit *now*, for heaven waits to give it.

In 1898 the Lord’s messenger stressed once again the urgency of receiving the power of the Spirit, “The dispensation in which we are now living is to be, to those that ask, the dispensation of the Holy Spirit. Ask for His blessing . . . the outpouring of the Spirit is essential.”⁶

A passage in *The Acts of the Apostles* gives us the reasons for our anemic spiritual condition, urging us to action: “The lapse of time has wrought no change in Christ’s parting promise to send the Holy Spirit as His representative. It is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men. If the fulfillment of the promise is not seen as it might be, it is because the promise is not appreciated as it should be. If all were willing, all would be filled with the Spirit. Wherever the need of the Holy Spirit is a matter little thought of,

GETTING SERIOUS ABOUT THE HOLY SPIRIT

*All heaven
feels an urgency;
why don’t we?*

pleted, and Christ would have come ere this to receive His people to their reward.”² “It was not the will of God that the coming of Christ should be thus delayed.”³

These words appeared in 1883. Several times after that Ellen White repeated them. If God wants to remove the foul blot of sin from His universe and gather His faithful people from all ages to Himself, but waits for His children to respond to the instruction that will make this a reality, should we not also feel a degree of urgency?

It lies within our power to hasten Jesus’ return. “Christ tells us when that day shall be ushered in. He does not say that all the world will be converted, but that ‘this gospel of

BY GEORGE E. RICE

there is seen spiritual drought, spiritual darkness, spiritual declension and death. Whenever minor matters occupy the attention, the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in infinite plenitude.

“Since this is the means by which we are to receive power, why do we not hunger and thirst for the gift of the Spirit? Why do we not talk of it, pray for it, and preach concerning it? The Lord is more willing to give the Holy Spirit to those who serve Him than parents are to give good gifts to their children. For the daily baptism of the Spirit every worker should offer his petition to God.”⁷

The urgency with which God pleads with His people to seek and prepare for the power He has promised appears clear in these statements.

As the church enters into this experience it faces two dangers. Some, with an extreme mind-set, will go into fanaticism, as Satan tries to place a stigma upon this experience. Others will label the latter rain experience as “going to extremes.” “The great sin of those who profess to be Christians is that they do not open the heart to receive the Holy Spirit. When souls long after Christ, and seek to become one with Him, then those who are content with the form of godliness, exclaim, ‘Be careful, do not go to extremes.’ When the angels of heaven come among us, and work through human agents, there will be solid, substantial conversions, after the order of the conversions after the day of Pentecost.”⁸

Obviously, the fruits of this experience will bear witness to its genuineness. We shall not witness a fanatical excitement that produces embarrassing extremes nor a cold, hard rigidity that renders a person incapable of being moved by the sweet influence of God’s Spirit. We will see, rather, a positive testimony to the power of God shown by the

*It lies
within
our power
to hasten
Jesus’
return.*

changes in people’s lives and the abundance of the harvest.

The Role of Prayer

As one becomes impressed with the sense of urgency conveyed by God through His servant, he also becomes impressed with the frequency with which Ellen White admonishes us to seek the latter rain through prayer. Prayer—persistent, persevering prayer—must ascend from God’s people before they can receive the gift of the Spirit. In connection with Ellen White’s statements on the urgency of a revival, she said, “A revival need be expected only in answer to prayer.”⁹ Prayer is one of the conditions for receiving the latter rain. “We need not worry about the latter rain. All we have to do is to keep the vessel clean and right side up and prepared for the reception of the heavenly rain, and keep praying, ‘Let the latter rain come into my vessel.’”¹⁰

“Ask for His blessing. . . . The outpouring of the Spirit is essential. We should pray for it. . . . Pray without ceasing, and watch by working in accordance with your prayers. As you pray, believe, trust in God. It is in the time of the latter rain, when the Lord will give largely of His Spirit. Be fervent in prayer, and watch in the Spirit.”¹¹ “Since this is the means by which we are to re-

ceive power, why do we not hunger and thirst for the gift of the Spirit? Why do we not talk of it, pray for it, and preach concerning it?”¹²

Who can question the importance of prayer in view of God’s pleas to come to Him with earnest requests for the Holy Spirit? He invites us to come individually and in groups, and assures us that we cannot weary Him by our prayers. “We are not willing enough to trouble the Lord, and to ask Him for the gifts of the Holy Spirit. And the Lord wants us to trouble Him in this matter. He wants us to press our petitions to the throne.”¹³

The promise has been given by God to His people the world over: “When we will bring our hearts into unity with Christ, and our lives into harmony with His work, the Spirit that descended on the day of Pentecost will fall on us.”¹⁴

We are living in the time of the latter rain. Fulfilling prophecy gives evidence of how near the end really is. God waits to bestow His Spirit. The time has come for God’s people to fulfill the conditions He has outlined for the reception of this gift. “It is for this added power that Christians are to send their petitions to the Lord of the harvest ‘in the time of the latter rain.’”¹⁵ □

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George E. Rice is an associate secretary of the Ellen G. White Estate at the General Conference.

SILENT WITNESS

BY CHARLES MILLS

Mark loves his new job. For the first time in his working career, he's in charge, responsible, the boss. People answer to him!

A firm near the city where Mark had been living heard of his talents, his ability to see a project through to completion. They wanted someone like that to come work for them. They wanted Mark.

The decision to change jobs came easily. Mark and his wife, Sandy, believe the Lord desires His children to develop their talents through challenging work opportunities. They knew God would make the move with them. Mark finds his new duties exciting, stimulating. The office staff likes him a lot. Everyone at the firm knows Mark will get the job done and do it right the first time.

Mark's Problem

But Mark has a prob-

lem. Until now, he had always worked in the relative security of the Adventist Church organization. His supervisors had been Adventists; the workers in the offices down the hall had all been Adventists; and the fellows in the plant? Adventists too.

It's different now. In the entire work force of this company, Mark is the *only* Adventist.

Some things haven't changed. There are friendly people and grouchy people, hard workers and lazy workers. The political machine grinds out its winners and losers.

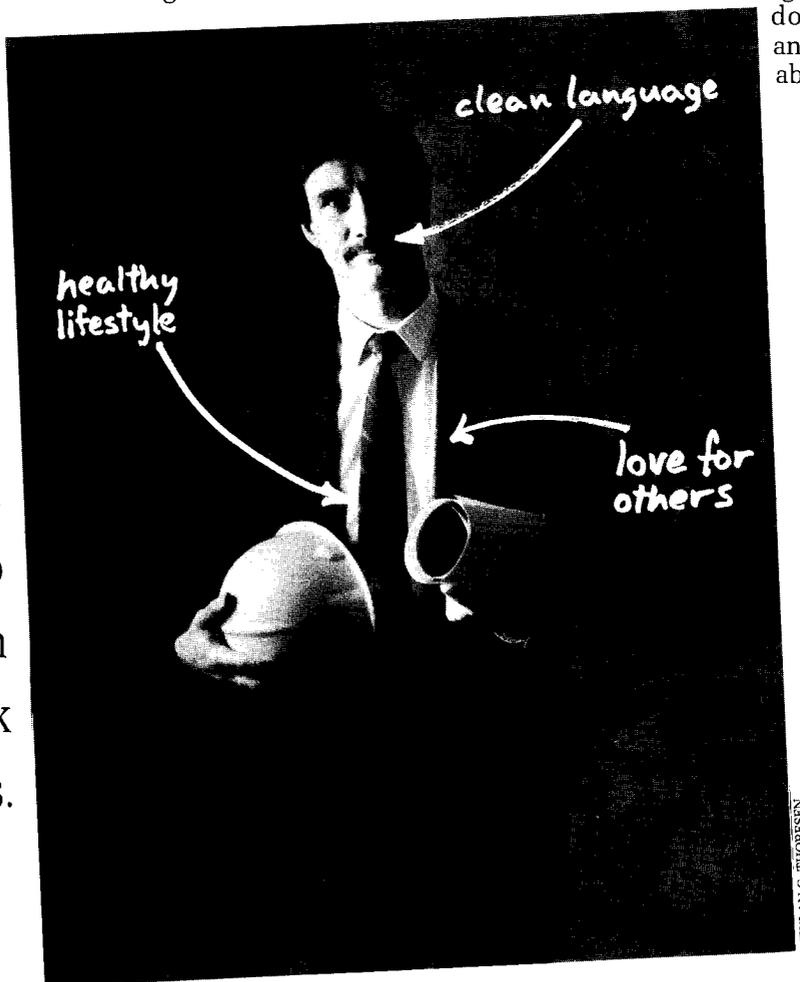
But Mark must adjust to some major differences—the ashtrays, the coffee breaks, the Saturday afternoon functions that Mark can't attend, the office parties to which Mark must bring his own "liquid refreshment."

Sometimes Mark feels out of place, alienated, alone. He wants to be "one of the guys," but he can't, because he isn't. His goal in life is to be a loving, dedicated Christian, but that goal isn't shared by many around him.

Mark doesn't know how to be an Adventist in a non-Adventist environment; he never had to before. He wants to share his faith, but he is afraid that others might think he's preachy or a do-gooder. He doesn't want management to think they've hired some sort of missionary, bent on converting the workers. So Mark

doesn't say anything, and he's feeling guilty about it.

You don't have to say much to speak volumes.



Many Seventh-day Adventists find themselves in similar situations. Moving from Adventist employment to where one must stand alone in one's belief can present a cultural shock.

Mark realizes he may be the only Adventist his fellow employees will ever come in contact with. It's a big responsibility.

The First Steps

Little does he know it, but Mark has already taken the first steps toward witnessing to those around him in the workplace. He's serious about his work. He demonstrates dedication to the tasks before him. That's a Christian trait. "Whatever thy hand findeth to do, do it with thy might" (Eccl. 9:10). Mark is establishing himself as a hard worker.

Healthy habits catch the eye of a hurting world. The meatless diet, moderation, abstaining from tobacco and alcohol—these signal concern for body and mind. They also signal another Christian attribute: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

Mark is happy. He always has a ready smile, a friendly greeting, an encouraging word to share. Even in the face of discouragement, he manages to keep a pleasant manner and civil tongue. His workers notice this. "Thou wilt shew me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore" (Ps. 16:11). Mark utilizes a source of joy that does not depend on human emotions, so he preaches sermons with his smile.

Even the things Mark *doesn't* do set him apart from the rest. His humor doesn't depend on off-color anecdotes to get a laugh. His language is pure, devoid of degrading catchwords and phrases. He speaks of those around him with respect. His comments regarding homelife and marriage hold high the concepts of

commitment and purity. He seeks to protect other people's feelings.

But Mark wants to share his faith. He has the same desire to spread the good news of salvation that most Seventh-day Adventists have. Yet he doesn't want his motives to be misunderstood, and he's concerned what others might think.

Mark *should* be careful. In this world of fads and fanatics, it's easy to become labeled a "religious freak." Unfortunately, Satan has so filled the religious realm with Bible-pounding preachers and weepy-eyed zealots that the true Christian

In the entire work force of his company, Mark is the only Adventist.

must try to support Bible truth without being seen as an extremist. This, of course, is not always possible.

Mark already has established a beautiful silent witness. Without a word about what church he belongs to, he draws people to himself through sincere love. This provides the greatest single witness a Seventh-day Adventist can employ in turning hearts and minds to Christ. "This is my commandment, That ye love one another, as I have loved you" (John 15:12). As people are drawn to the Christian, the Holy Spirit utilizes that momentum and carries their minds toward Christ, the source of Christian love. Mark's friends don't know it, but they are, little by little, being drawn toward the Saviour by an attraction to their Christian coworker's caring attitude.

Mark can strengthen his silent witness through other, more tangible methods. The Adventist Church has a rich supply of literature

designed to point people toward Christ. Copies of *Message*, *Signs of the Times*, and *Vibrant Life*, placed in his office or the lobby, can catch the eye of fellow workers and let them know that Mark is a Christian.

Subscriptions to these magazines make great gifts for birthdays and holidays. Thus, without saying a word, Mark can let his friends know that he cares about their health, their homelife, and their relationships to God.

The walls of Mark's office can provide a silent witness too. A beautiful framed picture that includes an encouraging Bible text will speak to those who stop by. Adventist Book Centers stock many such items.

Mark's church holds stop-smoking clinics, cooking schools, and stress seminars. A warm handwritten invitation to these programs opens new channels for the Holy Spirit's work.

A get-well card to an ailing worker, a note of congratulations when appropriate, even a red rose to help celebrate an anniversary, speaks in Christian language.

Silence Broken

As Mark's silent witness touches those around him, the Holy Spirit gently starts to work. Long forgotten impulses stir in hearts. Questions arise in minds. New desires to know of God's love flower in lives darkened by disappointment and uncertainty.

Before long, Mark will find fellow workers coming to him, asking about his beliefs, his church. He can speak out with confidence about the God he loves and the fulfillment he finds in his faith, because they have come to him. Mark's silent witness will be broken by the voices of searching souls. □



Charles Mills is producer-director of Christian Communications in Hagerstown, Maryland.



RICHARD STEADHAM

I AM MARTHA

Everything would fall apart without Martha's busyness. Or would it?

BY MARILYN CARLSON

As Jesus and his disciples were on their way, he came to a village where a woman named Martha opened her home to him. She had a sister called Mary, who sat at the Lord's feet listening to what he said. But Martha was distracted by all the preparations that had to be made. She came to him and asked, "Lord, don't you care that my sister has left me to do the work by myself? Tell her to help me!"

"Martha, Martha," the Lord answered, "you are worried and upset about many things, but only one thing is needed. Mary has chosen what is better, and it will not be taken away from her" (Luke 10:38-42, NIV).

Here is what Martha does in one day.

From 9:00 to 11:00 a.m. she takes a test for her part-time job. She interviews for another job at 11:15, picks up her little boy at 11:45 for his nursery school pictures at noon. Then Martha heads home to make lunch and eat.

At 1:30 p.m. Martha leaves to pick up her daughter from school (15 miles away) and take her to her 2:30 piano lesson downtown (another 15 miles). At 3:30 p.m. Martha and her children drive home (yes, 15 miles!) in time for Martha to prepare dinner and leave for work at 5:30 p.m. At 11:30 p.m. Martha returns home and finally retires at 1:00 a.m. The alarm rings at 6:00 a.m., and Martha

dashes to the starting line to begin another similar day.

Martha has hardly slept in eight years—not with asthma and croup in the house—and hence she performs most of the above functions on automatic pilot. Her sentences are as fractured as a Sesame Street vignette; she hasn't been able to finish a thought without 16 interruptions since the 8-year-old started talking at age 2.

Martha's only place of refuge is behind a locked bathroom door. But even that is a tenuous sanctuary, with two children pounding on the door, her husband politely hollering through the door to ask if he should answer the phone, and the dog whining for her afternoon doggy treat. At this point Martha sometimes wistfully wishes out-houses were not out of fashion.

Bad Example?

Martha is always in demand. Her biggest problem seems to be with a basic law of physics that states that one body cannot occupy two sepa-

rate areas of space at one time. When Martha is here, she can't be there, though sometimes she gives it a try. Martha and her male counterparts seem to be the universal joint upon which the entire family turns. Her busyness is a necessity, without which our families would collapse.

Since virtually every family woman (and a good many men, too) I know is Martha, I have come to resent the fact that this woman, whose constant occupation was the care of others, seems always to be held before us as the ultimate bad example.

My conservative estimate is that Martha was providing lunch, on short notice, for a minimum of 16 people that day so long ago. Maybe she had to get water from the community well or run to the market in order to accommodate so many. And where would she seat all those people? More than anything, she wanted to do this right because Jesus was there.

Martha believed in Jesus. When He came to Bethany after the death of her brother Lazarus, she left the scene of mourning and went out to meet Him, thus helping Him avoid a houseful of enemies. In their meeting she told Him, "I believe that you are the Christ, the Son of God, who was to come into the world" (John 11:27, NIV).

So what was her mistake? Perhaps it is the same as mine—failing to trust, failing to give others the chance to help. Maybe an element of ego is even mixed in here—the ego that says, "No one can do it quite as well as I can." The ego that says, "My way is the best way."

A Chance to Minister

When my second child was born five years ago, I found myself overwhelmed with a laundry that had not simply doubled but *quadrupled*. One afternoon as I ran errands, my husband had the gall to help by folding diapers for me. Of course he didn't do it "right," and I ungraciously refolded them to my satisfaction. At the end of that exhausting day I finally let go, realizing that

although he hadn't done it *my* way, the diapers had been folded and I needn't have worried about them for a few days.

I almost deprived my husband of a chance to minister, to serve in his own quiet way. But I've learned to offer him opportunities whenever and wherever possible. Now he's even reached the point where the same things that annoy me annoy him, and he helps without my request.

In Jesus Christ's time and culture, women were viewed as property. Their place was to serve the household, not to exercise their minds in the discussion of deep spiritual truths. But Jesus lived a better way, exemplifying the truth that women are an equal and necessary part of the whole of mankind.

I am personally convinced that had Martha put away her frantic

busyness in the kitchen and come and rested, listening to Jesus, a little later He would have said, "Come on, Lazarus and Mary, let's help Martha get the meal on." They would have all had a part in making the occasion a success. Mary would have felt no guilt, and Martha no resentment.

Come and Rest

Those of us who feel burdened with responsibility for others' lives often cannot see the forest for the trees. The grove of toddlers, doctor's appointments, lessons, school, work, and church obligations often grows over our heads.

The key for all of us is not to condemn Martha's hectic activity, but to invite her to rest, to assure her that we will survive if dinner is five minutes late, that we will not die of terminal clutter if the house is oc-

asionally furnished in Early Fisher-Price, that we will not be lost forever in the undergrowth if he fails to mow the lawn this week.

For a few moments each day, we can set aside the myriad details of care and seek refreshing in His presence. If we sit at His feet, we will see the salvation of our priorities. The *necessary* work will get done, and He will supply us the tools to accomplish our part in His work.

Someone once wrote, "So many of us are occupied *for* Christ that we fail to occupy ourselves *with* Christ."

I am Martha. To me He says, "Be still, and know that I am God."* □

*Ps. 46:10.

Marilyn Carlson is a homemaker and free-lance writer from New Hope, Minnesota.

CHILDREN'S CORNER

LIFE SPANS

BY BONNIE MOYERS

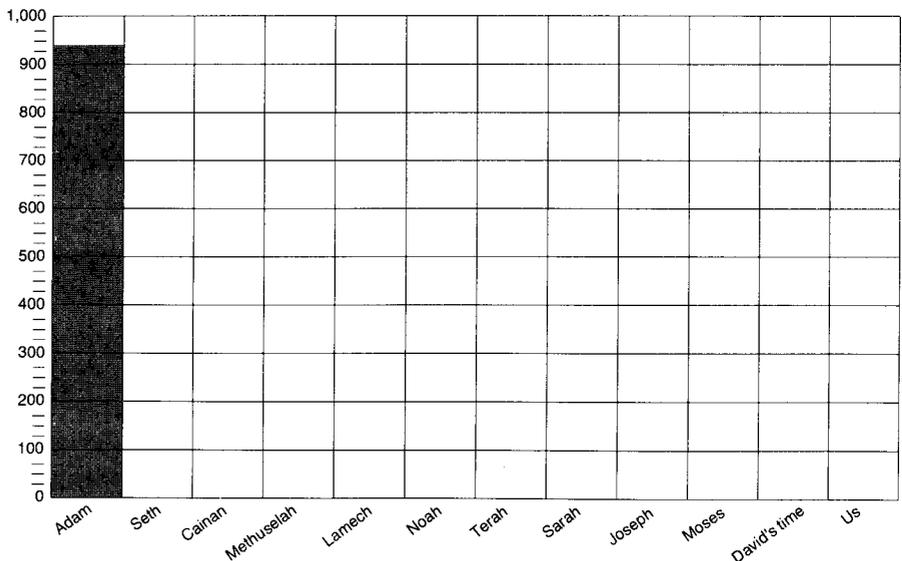
The life spans of early Bible characters who lived before the Flood were quite long, with some people living nearly 1,000 years! After the Flood, people's lives shortened drastically.

A typical American man can expect to live to be 76, with the typical American woman outliving him by six to eight years.

Of course, because of sin, none of us can expect to live forever on this earth. But isn't it good to know that Jesus can help us to be spiritually healthy and that someday He will come back to earth and take us to be with Him? No more death—only eternal life. Think of it! To be in perfect health, with never an ache or pain!

Below is a vertical bar graph with the life spans of some Bible characters. To find out how long each person lived, look up the following texts: Genesis 5; 9:29; 11:32; 23:1;

50:22; Deuteronomy 34:7; and Psalm 90:10. With a pen, fill in the length of each person's life span. (The first one has been done for you.)



THE CHURCH AND ITS FUTURE

BY ENOCH OLIVEIRA

To what kind of Christian, to what kind of church,
does the future belong?
Not to a church that is apathetic, timid,
introverted, and weak in faith;
Not to a church that has lost its identity
and sense of mission;
Not to a church that allows doctrinal pluralism
and is willing to compromise its beliefs;
Not to a church divided by racial prejudices
and national or tribal rivalries;
Not to a church polarized by nonessential issues;
Not to a church that stresses individual freedom
to the detriment of authority and discipline;
Not to a church without convictions in regard
to its roots and its destiny;
Not to a church that is blind to the challenges
and needs of a dying world.
In short, the future does not belong to a church
that is just an isolated religious ghetto focused on itself.

No, the future belongs:

To a church that holds the Holy Scripture as the infallible
revelation of God's will, and the only authoritative
source of its doctrines;
To a church that is guided, instructed, and corrected
by the Spirit of Prophecy;
To a church that relies entirely upon God's direction
and not upon intellectual power, organizational
machinery, or economic resources;
To a caring church, impelled by a consuming love for
souls;
To a church willing to learn its lessons
and avoid repeating its mistakes;
To a church that has no doubts about its prophetic roots
and is confident of its destiny;
To a church that accepts "the priesthood of all believers"
concept and sees the distinction between ministers
and laypeople as a matter of function and not of dignity;
To a church that believes in its call, its message,
and its mission.
In short, the future belongs to a church that preaches
A full gospel: Christ and nothing less.
A plain gospel: Christ and nothing more.
A pure gospel: Christ and nothing else. □



Enoch Oliveira is a general vice president of the General Conference of Seventh-day Adventists. This article was adapted from an article written by Hans Küng.

Adventist Held Hostage in Atlanta Prison Riot

Local elder serves as "chaplain" for 12 days.

His day started like any other, with worship, a shower, breakfast, a goodbye kiss. Little did Jacques LeBon realize that in six hours he would be taken hostage at the Atlanta Federal Penitentiary to experience the most anguishing, yet rewarding, 12 days of his life.

Jacques, a first elder in Atlanta's Metropolitan Seventh-day Adventist Church, believes God has led him during the six years he has

worked at the prison. As a teacher in the high school equivalency program, he is allowed to interject spiritual thoughts into his classes. He listens to the inmates, talks with them, prays with them. They have developed a great

deal of confidence in him.

Seven years ago the United States offered political asylum to many citizens of Cuba. In addition to sending legitimate defectors and their families, Cuba sent prisoners and patients from mental institutions.

American immigration accepted many, granting them work permits. They asked applicants whether they had been in prison in Cuba. Those who said they had were taken from their families and imprisoned in various places, including the Atlanta Penitentiary. The government

has never legalized their stay in this country.

These prisoners include murderers, traffic offenders, political prisoners, and rapists, all serving time with no idea if and when their cases will come to trial. American criminals also have been put into the same overcrowded jails. The Cubans have no recourse or representation since they are not U.S. citizens.

These prisoners speak to LeBon of the loneliness of separation from their families, the abuses of prison life, and the injustices to them as second-class citizens. He has witnessed the degradation, despair, and violence heaped on inmates simply for not being U.S. citizens. A revolt was inevitable, he believes.

Prisoners Take Over

On November 20 the U.S. attorney general announced that more than 2,000 Cubans would be returned to their homeland. On November 21 the prisoners at a Louisiana prison rioted and seized hostages. Two days later Jacques LeBon was in the Atlanta prison hos-

pital when a security officer reported that prisoners were taking over the compound.

Jacques hurried to the hospital lobby, where he saw men running back and forth, with fire and smoke spreading through the area. He saw guards led away by prisoners. As injured men were brought into the hospital, he offered assistance where he could.

Within 30 minutes the inmates had the prison compound under their control. Inmates guarded every entrance, so no one could leave. Fires raged on all sides.

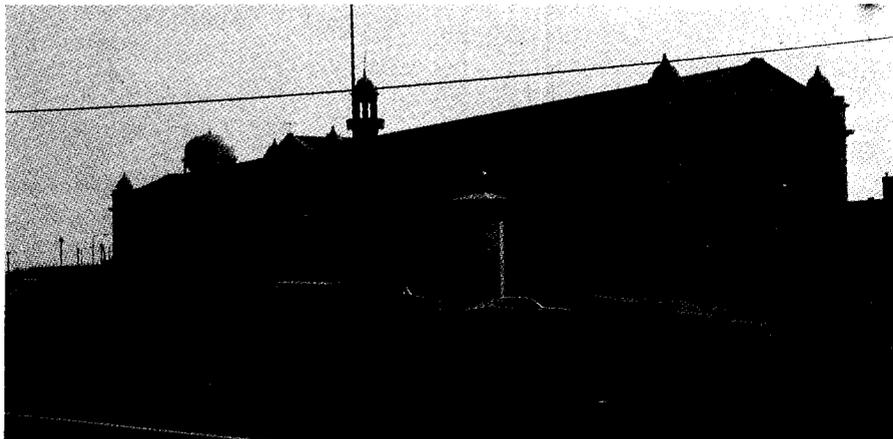
The hospital remained off-limits to the inmates, who had removed the officers. They guarded the building, preventing staff from leaving or unauthorized inmates from entering. A radical faction wanted to control the hospital. Outside, a group of more than 200 banged on the metal doors for hours. This power struggle over the hospital alarmed the hostages, who had no idea whether the radicals or the more controlled, organized inmates would win the confrontation.

Another group of inmates, caught in the middle, tried to enter the hospital for refuge by also banging on the doors. The consistent banging and yelling by both groups intensified the fears of staff members, guards, and patients.

"The inmates treated us well," Jacques recalls. "We received our meals regularly and on time. They gave us mattresses, while they slept



Jacques LeBon and wife



LeBon's job at the penitentiary offered many witnessing opportunities.

By Olsen Perry, associate communication director, Southern Union.

BROWN RICE JUBILEE

According to Webster's Dictionary, a jubilee is a special celebration, especially a 50th anniversary. At Lundberg Family Farms we are celebrating our 50th year of rice farming in California.

To celebrate, we've created a very special blend of seven different rice varieties grown on our farm. It's called Lundberg Jubilee.



Jubilee showcases the exotic fragrance and color of our russeted Wehani,

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Add to that our short and medium grain red rices, and the sum is exciting dining, excellent nutrition and good taste!



We also offer fragrant Wehani, and four other exciting blends:

Country-wild, Sweet

Wehani, Wild Blend,

and Short and Sweet. Try these blends and find out why East West magazine calls Lundberg rices "The Best."

For free information on these and other brown rice products, please write to: Lundberg Family Farms, P.O. Box 369, Dept. D2 Richvale, CA 95974.



on the hard floor."

The inmate leaders protected the hospital and its staff. No prisoners were allowed into the pharmacy, lest they seize the drugs. Inmates who got out of line were handcuffed by their own colleagues.

"Our greatest fear was of the unknown," Jacques remembers. "Would a Delta or SWAT team storm the place, killing us all in the cross fire, or would the prisoners retaliate?"

Humane Treatment

Jacques knew these men personally. As an interpreter in Spanish, French, and English, and a teacher, he had developed a close relationship with them in a world that avoids personal attachments. They discussed their problems and fears with him. During the siege he was allowed to visit various areas of the compound, assisting in wording the negotiation statements, interpreting for various groups, and encouraging them to pray as they negotiated, which they did.

"I feel they had a just cause. The situation had been allowed to fester too long," he says. At times Jacques felt like a chaplain. "Staff members, inmates, and patients would come and pray with me. I told them God is protecting all of us. One prisoner who was shot in the back and chest gave his heart to Christ as I held his hand.

"It was gratifying to observe the way some of these men had changed, but there were times when my legs shook in fear and my knees felt as if they would collapse at any moment. It seemed like the Lord used my mind and voice, but my body didn't know that. I'd say, 'The Lord will protect us,' then pray that I could stop shaking. Throughout the ordeal my prayer was 'Lord, let our freedom be tied to theirs,' seeing the inhuman way they had been treated."

In reflecting on the 12-day experience, Jacques feels no anger, no bitterness. He still hears the inmates' words, "Remember, we didn't treat you badly."



Four Adventist colleges will share a grant of more than \$800,000 in state-of-the-art computer equipment and software from the donations program of the AT&T corporation. Three members of the Mathematical Sciences Department at Columbia Union College coordinated and wrote the grant proposal with assistance from the computer science faculty and grant-writing staff at Andrews University, the La Sierra campus of Loma Linda University, and Oakwood College. The grant is an "enhancement" of the original \$205,000 grant received by CUC one year ago, bringing the total AT&T donation to more than \$1 million.

Australian Adventists Seek Expanded Constitutional Guarantees

*Church submits suggestions
on religious freedom.*

When during 1986 the Advisory Committee on Individual and Democratic Rights invited input concerning the Australian Constitution, the Seventh-day Adventist Church joined 510 individuals and organizations in making a written submission.

A special committee of South Pacific Division personnel, ministers, and lay members in the legal profession looked at existing provisions in the Constitution for religious freedom and human rights, and prepared a statement approved by the division executive committee. The Advisory Committee on Individual and Democratic Rights received this submission. It considered favorably several of the matters raised by the Adventists, and these appear in recommendations now before the Constitutional Commission.

Unprotected Rights

"For example," says South Pacific Division director of Public Affairs and Religious Liberty Raymond Coombe, "we drew attention to Section 116, which states that 'the Commonwealth shall not make any law establishing any religion,' and suggested that this provision should apply to the states as well. The advisory committee is now recommending that Section 116 be amended to include this very provision.

"Although many people were concerned about the attempt to introduce a bill of rights, we recognized that Australia did not have many of these rights protected in the

constitution. So we encouraged the commission to include them."

The advisory committee's recommendation introduces two new sections that protect freedom of movement; freedom of speech; freedom of assembly, culture, and religion; and freedom of information. It preserves all other democratic freedoms retained under common law.

Perhaps the most disappointing recommendation of the report, Pastor Coombe suggests, is the "opting-out" clause, which virtually nullifies the extension in Section 116 that would include the states. The committee has recommended a new section that allows the Commonwealth or a state to declare a law operative for three years, even though it may contravene some other section of the constitution (Section 116, for example). Says Pastor Coombe, "It virtually takes away all other provisions at the whim of any government for three years." But he believes the recommendations of the advisory committee reveal a deep sensitivity to the conservative elements of Australian society and the need to formulate a constitution relevant to the twenty-first century.

No God

No doubt the greatest objection will come from evangelical and mainstream churches over lack of any reference to God. This very issue brought Seventh-day Adventists to the forefront a century ago at the drafting of the first constitution. Fresh from America, with ideals of

a clear separation between church and state, they urged that no mention of God should appear in the preamble of the constitution. Their arguments almost held sway—although in the end the politicians compromised with the clerics and included a reference to God.

Says Pastor Coombe, "However, as Seventh-day Adventists we must not be influenced away from our traditional position, which recognizes the government as a civil institution with no need of religious epithets in our constitution.

Christian Involvement

"And we need to be particularly wary of evangelical groups who are becoming increasingly vocal about the need for more Christian involvement in politics and legislation. In the long term it could be these very groups—who have opposed the bill of rights and changes to the constitution that would protect the rights of minority groups (such as Sabbathkeepers)—who will one day press for religious legislation for the benefit of the 'majority.'

"Although we agree with most of the ethical and moral ideals of other concerned Christians, we know that such ideals can never be brought about by legislation. Church and state must be kept distinctly separate. It is not the church's work to involve itself in Caesar's realm, and when it does, as it did in the time of Constantine, an image to the beast will be in the making."

Important amendments concerning legal procedures such as trial by jury, presumption of innocence, access to courts, legal representation, and appeals from a final verdict are also being suggested. Some of these issues have been highlighted by the Chamberlains' experience.

"Most people resist change, and there are already movements of strong opposition being mustered among some Christian groups," warns Pastor Coombe.

Adapted from the South Pacific Division Record, Dec. 5, 1987.

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Wells Bring Hope to Blind and Deaf

Christian Record Braille Foundation (CRBF) has discovered a new fund-raising device called "Wells of Hope" that will provide additional free reading and camping services to the sight- and hearing-impaired.

K-Mart Connection

As a consequence, when a child accompanies his parents to the local K-Mart store, he may ask his parents for coins instead of candy or toys. The child slides the coins onto a circular inverted pyramid cone. His eyes light up as he watches the coins go round . . . and round . . . and round . . . until they drop into a large plastic tub.

According to CRBF president Vernon L. Bretsch, Wells of Hope began two years ago. Since then these wells have caught the public's attention, brought income to Christian Record, and shoppers to K-Mart.

"These wells are a novel idea. Besides adding to our yearly revenue, the program has also introduced our ministry to the handicapped to the non-SDA public," Bretsch believes. "We depend upon public contributions, so this seems a logical approach for us to take."

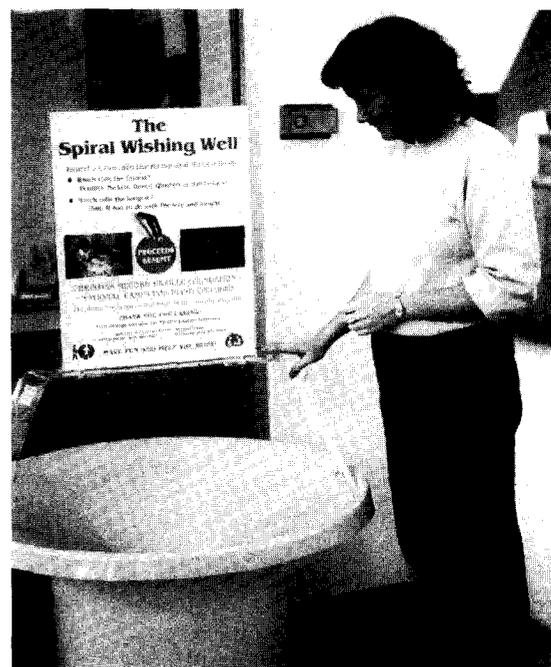
Christian Record got the idea for the project after seeing a well demonstrated during the 1985 General Conference session in New Orleans. With the climate today surrounding public solicitation as a result of new tax

laws and the TV evangelists scandal, this new plan has come just in time to augment funds raised from the business community.

To date, about 289 wells have been purchased at \$596 each, totaling \$172,232. These were placed in nearly 600 K-Mart stores in 30 states. Funds raised in 1986 amounted to \$201,591. During the first seven months of 1987 another \$195,604 came in, for a total so far of nearly \$400,000.

This revenue alone can sponsor 1,435 children to a free week of summer camping; provide braille or recorded materials to 3,300 blind persons for a year, add 1,000 braille Bibles to CRBF's lending library, or provide scholarship assistance for 660 blind or deaf college students for one semester.

And all because pennies, nickels, dimes, quarters, and half dollars were twirled into a circular cone by youngsters and adults who are "children-at-heart."



The above well is one of 289 CRBF wells.

*By John Treolo, director of
public relations and de-
velopment, Christian
Record Braille Founda-
tion.*

Searcher Finds Church Home

As Daniel MacKinney drove along switching radio stations one Sabbath afternoon in 1986, he heard an announcer offer a booklet entitled "Newstart," which dealt with nutrition.

Soon the booklet arrived, along with copies of *The Quiet Hour Echoes*, published by the Quiet Hour. Several months later Dan read the *Echoes'* Sermon of the Month "The Truth About the Sabbath" and said to himself, "Don't tell me I am going to have to become a Seventh-day Adventist!"

Uprooted

One of four children, MacKinney was born in Los Angeles in 1935. As early as age 7, he planned to become a Catholic priest. But when asked to serve as an altar boy, he refused because of his extreme shyness.

When Dan became 18, his mother died. Feeling uprooted and bewildered, he impulsively married his high school sweetheart. But the marriage soon ended in divorce. He subsequently remarried and became the father of seven children: Debra, Daniel, David, Diana, Dawn, Deanne, and Denise. After he converted his wife to Catholicism, the family faithfully attended Mass, and all of the children were educated in parochial schools.

But at age 41 Dan became restless. Hearing a spiritual leader remark, "The true Christian has no religion," Dan misinterpreted the statement and left the Catholic

Church. For about eight years he had no ties with organized Christianity.

He widened his quest for truth, joining a nondenominational church in the San Fernando Valley. Leaving that, he became acquainted with a church in Westwood. Still he felt spiritually hungry, so the search continued.

Then Dan contacted the Quiet Hour. A representative gave him the address of the Santa Monica Seventh-day Adventist Church. The next Sabbath he walked into a Sabbath School class, and in his words, "I knew I was home." On June 27, 1987, LaVerne Tucker, Quiet Hour speaker, officiated at Dan MacKinney's baptism.

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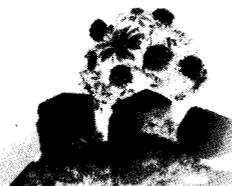
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By Kae Carter Jaworski, communication secretary, Santa Monica, California, SDA Church.



THANK YOU, MASSACHUSETTS

BY GARY M. ROSS

That endearing 1787 phrase “We, the People” meant at least this: no one imposed the federal Constitution upon an unwilling citizenry. The people, represented in popularly elected state ratifying conventions, debated the document and approved it.

As they did so, a little-heralded event became the basis of the liberties that most Americans enjoy and that many non-Americans envy. This month the 200th anniversary of that obscure event of February 1788 calls for a celebration of it.

True, liberty’s origins extend a long way back. One thinks of Roger Williams’ seventeenth-century crusade, of the libertarian breakthroughs in Virginia between 1776 and 1786, and of the steps taken by the Philadelphia Convention in the area of individual freedom.

But never minimize the drama of 1788.

Anyone’s tally at that point would have acknowledged the enormous advantages of the Federalists—those people who defended the Constitution and sought its ratification. For instance, five states quickly ratified it. George Washington, the most popular person in the country, favored the Constitution and inevitably would serve as president in the new government. Adept at propaganda, the Federalists controlled and knew how to use most of the newspapers in the land. They understood the Constitution well, could debate it line by line, and offered powerful rebuttals when rebuked for its lack of a bill of rights.

Yet by early 1788 the numbers had gone against them. Whereas in the previous autumn a majority of

the people (or at least of the delegates in the ratifying conventions) had favored ratification, now the opposite was the case.

Would the Federalist minority rest on their laurels and hope for a miracle—knowing, perhaps, that the numerically strong opposition lacked organization and discipline? Or, by an unprecedented demonstration of flexibility, would they entice to their side the “softer” of

This month marks the 200th anniversary of an event that calls for celebration.

the Anti-Federalists?

Massachusetts provided the answer. Learning that its town meetings had sent to this ratifying convention a majority of Anti-Federalists, the Federalists went into high gear, revised their all-or-nothing unconditional approach to ratification, and invited the *Massachusetts delegates to ratify the Constitution with recommendatory amendments*. In effect they said this: we do not want you to ratify the Constitution as amended by yourselves (taking note of the

Anti-Federalist strategy of “previous amendments”), *but we would condone ratification supplemented with a list of corrective actions that the first federal Congress, if one eventuates, should consider.*

Appropriately flattered by the Federalists, popular Massachusetts governor John Hancock agreed to present the plan to the other delegates. On this basis Massachusetts ratified the Constitution on February 6, 1788. And using this form of ratification as a model, a sufficient number of other states ratified it. The Ship of State would be launched.

But thereupon this anxious question arose: would the new government, especially its legislative branch, remember the somewhat contingent nature of ratification and seriously consider the suggestions transmitted to it by delegates who had approved the Constitution on faith that changes would be made?

The first federal Congress could have begged off. Besides a host of precedent-setting details, its urgent business included setting up the basic machinery of government, inaugurating Hamilton’s controversial fiscal program, and determining the site for the national capital.

Even as he juggled those matters, James Madison, congressman from Virginia, remembered the Federalist gesture of 1788. Pressed by Baptists and others in his own constituency, Madison introduced the amendments that by 1791 became the Bill of Rights. The first and most crucial of these translated the biblical principle of religious freedom into the American practice of church-state separation.

Delaware was first to ratify the Constitution; New Hampshire became the critical ninth. *But salute Massachusetts, too!* By its manner of ratifying it, that commonwealth began the process by which we got a Constitution and a Bill of Rights.

Gary M. Ross is an associate director of the Public Affairs and Religious Liberty Department of the General Conference.

IN SIX YEARS

She's been quite anxious to contact you," the voice on the other end of the line said above the faint, characteristic long-distance hum. "It's very important to her right now. You see, in the six years I've known her, you're the only person she's ever liked."

The words haunted me long after I'd replaced the receiver on the hook. What was he really saying? Had I been the only one in six years who had responded to her silent pleas for acceptance, taken the good with the bad, learned to love the person shielded behind the sarcasm, the struggling Christian hidden under the thin veneer of flip-pant living?

By Contrast

In six years how many people have I not only liked, but loved? And been loved by in return? My head reels to think of it. Moving outward from the obvious support of husband, son, father, mother, sisters, brother, nieces, nephew, aunt, uncle—the circle widens to include so many who have stepped into the progression of my days with a warm smile, the bright spark of an idea to share, or a reassuring nod of recognition.

The child whose scrawled Hallmark bore the message "We love you. We will miss you." The teenager whose strong arms carried a car seat, a carriage, and a high chair in turn when my arms thought they would break.

The young mother whose thoughts were my own, whose feelings flowed through my very veins. The happy father of an exemplary high school boy who took time to

confide to me that even at age 2 his Bobby turned the heads of those three pews ahead. The grandmother whose knotted fingers produced a work of flawless beauty from a skein of yarn.

In six years. Three houses. Five churches. Dozens of neighbors. Scores of students. Numerous co-workers. Women have cried with me, men have challenged me, myriads have agreed and disagreed, spoken and listened, heard and understood.

And she? How could one exist six years with so little friendship? Had

In six years had no one found the real person shielded behind the sarcasm?

I know, when our paths traversed the same geographical terrain, would I have injected something more serious into a friendship I assumed was no different from what she shared with others in her life?

I wonder whether there are others like her around me now. Solitary souls whose outstretched hands I see simply as another pair extending into the secure world in which I live—to be grasped, held, shaken—when they would, had they the courage, be wav-

ing flags of warning, fear, distress?

Dim Awareness

It's an elusive path we walk in this life. Our trails lead us in and out of relationships with others; often, like seasons, they unfold one after another. It seems by happenstance that we find one another on the same winding trek for a time. Often we see each other only through half-open eyes. Only dimly do we sense the struggles, the silent yearnings, the midnight questions of those with whom we traipse, three and four, five and six abreast. And tomorrow we find new faces among our companions, while others are gone forever.

Miles often separate us from those we love dearest, outdistancing the thousand little things that make up a life. It is another who will know when my sister's head aches, my father's orders are not in, my brother has had only four hours of sleep, my niece cannot find her history assignment. It is another who must be partner to the trivialities of life.

And for someone else's sister I have resolved to do the same. Trekking that winding path with those whom I find walking beside me, I will take the time to listen to the concerns of the moment and to share with them the insights that only our part of the path, today, will bring. □



Sandra Doran writes from Bridgeport, Connecticut.

BY SANDRA DORAN



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